MINUTES

OF THE

BROAD RIVER

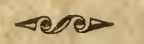
BAPTIST ASSOCIATION,

CONVENED AT

LONG CREEK MEETING HOUSE,

LINCOLN COUNTY, N. C.

FRIDAY, OCTOBER 18, 1833.



1. The Introductory Sermon was delivered agreeable to appointment, by Elder DRURY DOBBINS, from Romans, 8th chap. from 1st to 18th verses, inclusive.

2. Read letters from 28 Churches, enrolled the names of the delegates, and minuted the state of the churches.

3. Elected Elder DRURY DOBBINS Moderator, and Elder J. W. LEWIS Clerk.

4. Appointed Elders Dobbins, Ramsaur and Lewis a Committee to arrange the business of the Association.

5. On motion, the Rules of Decorum were read, and adjourned until Saturday, 10 o'clock.

6. Met agreeable to adjournment, and after prayer by the Moderator, the report of the Committee to arrange the business of the Association was called for, read and received.

7. Received and read letters from corresponding Associations, viz: From the Catawba, a letter by their messengers Elders Hugh Quinn, D. L. Tarr, and Brother Randolph Barnett: From the Reedy River a letter, but no messenger.

8. The following persons were thus appointed, viz: J. W. Lewis to write to the Bethel Association, Elders D.

Dobbins, J. G. Landrum and P. Ramsaur messengers: P. Ramsaur to write to the Catawba, Elders James Lewis, B. T. Kirby, Geo. Wilkie, Tho. Rice and J. W. Lewis messengers: J. G. Landrum to write to the Saluda, Elders J. Rainwater, J. G. Landrum and J. W. Lewis messengers: Bro. T. Bryant to write to the Reedy River, Elders B. Hicks, J. Rainwater and J. G. Landrum messengers: Elder H. Quinn to write to the Charleston: Bro Poole to write to the French Broad, Elders Thos. Rice and William Hannon messengers.

9. On motion, the Quere of last year, which was postponed for consideration, was taken up and answered, as follows: As we are unacquainted with the *peculiar circumstances* mentioned in the Quere of last year, we feel unprepared to give a definite answer: but in general terms we would say, that we know of but two circumstances under which a man is justifiable in putting away his wife, or the wife her husband: and these are, for the cause of fornication, and in case of an *invalid* marriage, in both of which cases, when either are proven *beyond doubt*, we conceive the innocent party to be justifiable in a second marriage, and entitled to church privileges.

10. Appointed Brethren Hannon, G. Wilkie, Bailey, and R. White a committee to arrange the Union Meetings, who report as follows:--At Cedar Spring, on Friday before the fourth Sunday in July: At Wolf's Creek, on Friday before the third Sunday in August: At Zion, on Friday before the first Sunday in July: At Hebron, on Friday before the fourth Sunday in November, to continue three days at each place.

11. The petitions of the churches of Mt. Zion, Bethlehem, Holly Spring, Washington, and Head of Tyger River, petitioning for dismission, were granted: the petition of Zion, to the same effect, was also granted.

12. Appointed brethren R. C. Poole, S. Bailey and B. T. Kirby a Committee to receive contributions for printing the Minutes and Circular of the Association, and the Clerk was instructed to have 1200 copies printed.

13. Appointed Elders Philip Ramsaur and J. W. Lewis to examine the Minutes of corresponding Associations.

14. Appointed the delegates of Long Creek church a Committee to arrange the preaching on to-morrow, who re-

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ported that Elders D. Dobbins, J. Rainwater, J. G. Landrum and J. W. Lewis were appointed to preach.

15. Elected Elder B. Hicks to preach the Introductory Sermon next year, and in case of failure, Elder J. Rainwater. Elder B. Hicks was also appointed to write the next Circular, and that the subject be, "the design of Circumcision, and the difference between it and Baptism.

16. On motion, adjourned until Monday morning, 9 o'clock.

17. Met agreeable to adjournment, and after prayer by the Moderator, proceeded to the remaining business of the Association.

18. Appointed Elders Ramsaur, Landrum and Lewis a Committee to write letters of dismission to the remaining members of the church at Boiling Spring.

19. The letters to corresponding Associations were called for, read and received.

20. On motion, the Circular Letter, prepared by Elder P. Ramsaur, was read and received.

21. On motion, *Resolved*, That we recommend the churches composing this Association too bserve Christmas day and the fourth of July as days of religious worship every year, and the first day of January next as a day of Fasting and Prayer.

22. *Query*. Shall an able-bodied male member be retained in fellowship who never contributes any thing to the support of the church to which he belongs, without giving any satisfactory reasons for the same? Answer: No.

23. *Resolved*, That our next Association be held at Goucher Creek Meeting House, Spartanburgh District, 15 miles N. E. of the Court House, at the usual time.

34. On motion, *Resolved*, That the thanks of this Association is due to the citizens in the vicinity of Long Creek Church, for the kindness and hospitality they have manifested towards the delegates of this Association: and that it is also due to our brethren of other denominations to notice, in the Minutes of this Association, the kindness and urbanity with which they treated us. Elder J. G. Landrum prayed, and the Association adjourned.

DRURY DOBBINS, *Moderator*.

John W. Lewis, *Clerk*.

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches of which she is composed, sendeth christian salutation.

Beloved Brethren:

According to appointment at our last Association, we now address you on "The metnod to be pursued to keep the unity of the Spirit, in the bond of peace."

We consider the subject as one of great importance, to the church as a collective body, and also to the individuals of which the body is composed, as much of their happiness and prosperity depends, both in understanding the subject and acting out in their lives what is understood.

By unity we understand union, concord, agreement, many united in one, &c. This is applicable to the church, consisting of many members, yet but one body, of which Christ is the head, "in whom the whole body, fitly joined together and compacted by that, which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love;" and being renewed in the spirit of their mind by the operation of the Spirit of God, are brought willingly to give themselves to the Lord, and unto one another by the will of God: and of such it is said, "I will give them one heart and one way," and I will be their God and they shall be my people. This, although called a mystical union, is nevertheless one which is abundantly testified in the word of God, and one which cannot be affected in any part without more or less affecting the whole; and considering this union under the notion of the union of a natural body, it will be seen that there is not only a necessity for the existence of all the parts to constitute a perfect system, embracing beauty, strength, and symmetry of proportion; but it is also necessary that every part should be regarded as important in point of action, "for the body is not one member, but many."

Having said a sufficiency on this glorious union, we shall, in the next place, say something relative to its preservation. And first, as this body is composed of many members, we would say, that every member should not only be satisfied with the part they may form of this mystical body; but that every one should "stand in their place round about the Camp," and be ready and willing to discharge, as with the ability that God giveth, whatever the Lord in his word enjoins on them: And in order that every one may learn their place and the duties therewith connected, we would recommend them to "search the scriptures," with prayerful attention and enquiry: "Lord what wilt thou have me to do," and "what shall I render unto the Lord for all his benefits towards me?"

Secondly. *The method to be pursued to keep the unity of the Spirit, in the bond of peace,* consists in refraining from "walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the scorners' seat;" and, in a word, avoiding every appearance of evil. We should not only do this, but also should be both ready and willing to discharge all that the Lord Jesus has enjoined on his followers in general, and also the duties that may be connected with our stations in particular; for our happiness does not consist in knowing only, but doing.

We will name a few things. We should put off the old man with his deeds, "for if ye live after the flesh ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." We should walk in newness of life, "for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." And as we are beset and opposed by three grand and powerful enemies, the world, the flesh, and the devil, who are combined together to lead us astray, and destroy our union and peace, we should be constantly engaged in watchfulness and prayer to God for his Spirit and Grace, to enable us to withstand temptation and "walk worthy of the vocation wherewith we are called." "Walk in love, as children of light," "and have no fellowship with the unfruitful works of darkness, but rather reprove them, and be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and

making melody in your hearts to the Lord." And as there are different situations in life, such as parents and children, husbands and wives, masters and servants, we should occupy our several stations in the way that the Lord has directed us in his word, that it may redound to his honor and glory, and the peace and comfort of our souls.

We will now speak of our standing, as members of the church, and our duties to God and to one another. There is an invisible church and a visible one; being born again of the Spirit of God by the word, (John iii. 3.—1. Peter 1. 23.) alone can constitute us members of the church. A profession of faith in Christ, with a submission to the ordinance of baptism, will entitle us to the privileges of the church, and we thereby become members of the visible church; but this will avail us nothing in the trying day, unless we have in fact experienced the work of the Spirit of God upon our souls. And here it is necessary that we have "one Lord, one faith, one baptism," to form a lasting and happy union. But there are many things which are calculated to cause divisions and destroy this union, which should be carefully avoided. The church at Corinth was reproved, and the brethren were called carnal, because one said, "I am of Paul, another, I am of Apollos." We believe similar things may and do exist at this time, and should be guarded against; for they cause divisions and interrupt that union and peace which is so desirable. We should esteem the ministers of Christ as his servants and ours, for his sake, and conduct ourselves accordingly; but give the glory to *God*, and say send, by whom thou wilt send. It is not uncommon for different sentiments to exist, as it respects things pertaining to godliness; we should labor for union in this, by reading God's word, and form our sentiments by the word, instead of forming them without that unerring rule, or upon a wrong understanding of it, and then try to bend the rule to fit our opinions. We should attend strictly to the word of God and the guidance of his Spirit for our faith and practice; not forsaking the assembling of ourselves together, but exhort one another to love and good works; esteeming each other better than ourselves, confessing our faults to one another, and pray with and for one another, and avoid persons and things that cause di-

visions and contentions among us: pursue a principle of love to God and to one another, having two things in view, the honor and glory of God, and the peace and comfort of his people: you will then realize "how good and how pleasant it is for brethren to dwell together in unity." We do not write these things because you do not know them, but because you do know them; and to "stir you up, by putting you in remembrance:" And if ye know these things, happy are ye if ye do them.

We have had a pleasant meeting; we desire to thank God for the union, harmony and brotherly love with which the business of the Association has been conducted. We must come to a close: May the God of all grace bless you, and enable you to keep the unity of the spirit in the bond of peace, is the prayer of yours, in gospel bonds.

DRURY DOBBINS, *Moderator.*

JOHN W. LEWIS, *Clerk.*

RECEIVED of the Rev. JOHN W. LEWIS, Twenty-five Dollars for printing 1200 copies of these Minutes. O. H. WELLS.

STATE OF THE CHURCHES.

Ministers' names are in SMALL CAPITALS—Licensed Preachers' in *Italics*—Those marked thus (*) were absent.

POST OFFICES.	CHURCHES.	By whom Supplied.	DELEGATES' NAMES.	Bap-tized.	Rec'd by Let.	Resto-red.	Dis-missd	Exclu-ded.	Dead.	Total.	Contribution
Erwinsville N C	Buffalo	B. Hicks	BERRYMAN HICKS,* PHILIP RAMSAUR, E. Turner	2	1	0	0	0	2	87	$3 50
Mooresboro' N C	Sandy Run	D. Dobbins	DRURY DOBBINS, Edmund Jones	3	1	0	4	2	2	106	1 75
Smith's Store S C	Friendship	J. Rainwater	John Bearden, Robert Rogers	34	6	1	6	2	1	177	2 06
White Oak N C	Greens' Creek	J. Blackwell	(Letter)	22	1	1	8	2	3	59	0 93
Cedar Spring S C	Cedar Spring	H. M'Dougal	H. M'DOUGAL, Robert White, Jehu Wells	9	5	1	8	0	0	94	1 50
White Oak N C	Green River	Joel Blackwell	Benjamin Coward	0	2	1	1	1	1	59	1 00
Buck Creek S C	Buck Creek	B. Hicks	R. C. Poole	2	2	1	1	1	1	104	1 00
Haylesville N C	Long Creek	B. T. Kirby	JAS. LEWIS, B. T. KIRBY, Reuben Jenkins	5	0	0	0	0	0	51	1 00
Merrittsville S C	Head Tyger River	J. Lemmons	(Letter)	13	3	1	29	4	0	117	1 00
Clarkesville S C	Providence	J. Richards	(Letter)	0	0	0	2	1	0	49	1 00
Hancocksville S C	Elbethel	W. Walker	Joseph Guiton, Drury Harrington	0	0	1	1	1	0	31	0 50
Rutherfordton N C	Concord	D. Dobbins	Abram Green	0	2	0	1	0	0	41	0 75
Hancocksville S C	Goucher Creek	J. Richards	Robert Wilkins	9	1	1	0	0	1	79	1 00
Lincolnton N C	Union		(No Return)	0	0	0	0	0	0	00	0 00
Harmony S C	Antioch	G. Wilkie	GEORGE WILKIE, William Evans	2	0	0	4	3	0	103	2 00
Garners' Ford N C	Zion		Samuel Bailey, William Conner	0	0	0	0	0	0	75	1 75
Spartanburgh C H	Bethlehem	J. G. Landrum	James Yates, Wm. Foster, Jas. Foster, Tho. Finch	41	4	0	5	1	2	252	3 50
Mount Vernon	Holly Spring	J. Lemmons	John Ballinger, James C. Ballinger	2	0	0	5	3	1	53	1 00
Earlesville S C	Wolf's Creek	W. Hannon	WILLIAM HANNON, THOMAS RICE, Thos. Grogan	42	1	1	2	0	2	133	2 31
Earlesville S C	New Prospect	J. G. Landrum	Thomas Bryant, Nathaniel Dodd	30	1	0	1	0	0	77	1 50
Milford S C	Washington	J. Lemmons	J. J. Reynolds, William Robbs, J. N. Green	11	5	0	4	1	0	119	1 25
Milford S C	Cross Roads	W. Hannon	(Letter)	9	1	0	0	0	0	31	0 75
Buck Creek S C	Macedonia	B. Hicks	(No Return)	0	0	0	0	0	0	00	0 00
Smith's Store S C	Philadelphia	J. Rainwater	JAS. RAINWATER, E. J. Underwood	32	2	0	1	2	0	113	1 63
Spartanburgh C H	Bethesda	J. Richards	(Letter)	0	0	0	0	1	0	43	1 00
Mooresboro' N C	Camp's Creek		(No Return)	0	0	0	0	0	0	00	0 00
Buck Creek S C	State Line		DRURY SCRUGGS, Peter Gosnell	2	1	0	0	0	0	24	0 74
Draytonsville S C	Mount Arrarat	B. Hicks	James Dunn	15	0	6	1	0	0	60	1 00
Spartanburgh C H	Mount Zion	J. G. Landrum	J. G. LANDRUM, J. W. LEWIS, *Hezekiah Pollard*	27	4	0	7	0	1	125	1 50
Haylesville N C	Hebron	B. T. Kirby	Reuben Underwood	1	0	0	0	0	1	20	0 25
High Shoal N C	High Shoal	J. Padgett	JOHN PADGETT,* Daniel Rollins	1	2	0	0	0	0	21	0 50
				314	45	15	91	25	18	2303	$37 67

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